The ſtrength and power of God manifeſted [in the creatures weakneſs] *againſt the hard judgment and judgments of cruel and unreaſonable minded men,* (*in* and of the World, and Worlds ſpirit, and worldly cenſures); *whoſe raſhneſs and haſtineſſe* [therein] *againſt the innocent, God hath found out a way to overcome and ſubject* (*even patience and endurance* [of and under ſufferance] *in the quiet and meek Life and Spirit of the Lamb of the Fathers Glory*) *the fury and rage of man, that turneth to the praiſe and glory of God; and returns the evill and miſchief* [*thereof*] *on their own heads* (*as the remainder of what more of the rage and fury* [of mans cruelty] *than makes for ſuch honour and praiſe of God and his creatures good*) *he doth* [illegible]

And

The Epiſtle or Preface to the Reader *ſignifieth,*

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THat the Glory of God was and is diſcovered [*in the world*] in the ſuffering ſpirit and principle [*in the Sons life*] that magnifieth the power and wiſdome that ſent and brought him hither (to that ſame end (*that as he was and is heir of his Fathers ſufferance, and we have been made partakers thereof with him*;) ſo alſo we may be heirs and partakers with him [*together*] in Glory [*for evermore*;] even with that glory the Son of God was glorified in [*with the Father of Spirits*] before the World began) in the enlargement of the Seed and Spirit of God: And that *as Chriſt our life hath or doth appear* [*in the World, and Worlds eye and ſight of eſteem*] *ſo we might appear with him in glory*: Though it is the end of ſuch his ſufferance [*in ſpirit*] that manifeſteth and revealeth the glory [*thereof*] in fleſh; in that until his ſufferance [*in ſpirit*] begins to draw to a period (*in the fleſh of his Creatures*) and ſome

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end to be put thereto ; the end of the Law, nor of transgression [*for which cause it was added*] is not nor cannot come up [*in the world*] that the ordainer of all may be praised [*in his Creature*] in the beginning and end of all holy determination (in the counsel of that will and workings of the mighty power that exalteth the wisdome of the worker and contriver of all purposes that therein stand) ; nor can it be seen [in the world] to what end the Just was sent and came hither [*a sufferer for and in the Creature, in the state of the unjust,*) but as the witnesse of such end of his *sufferance* comes and appears, *in such the Creature*, in the Fathers Glory : The Mysterie of which hath been and is hid *from the World and Worlds sence*, in our lifes sufferance, and also joy and rejoycing [*in that Glory*] that hath been hid with Christ in God, until the salvation of God sprung up from the morning of the everlasting day of God, and glad-tydings (*to the poor and imprisoned captive of hope*) to arise from the dawning of its brightnesse [*in the earth and world*] and deliverance to the Seed and Spirit of God, and soul and life of his Creature (that there hath been a wall of separation between (*in the night of obscurity and darknesse, that hath overtaken and overspread the world*) whereby that glory hath been vailed and darkned) broke forth in the power of an endlesse life, to the dispersing and driving back the thick cloud of the worldly mists and foggs of ignorance and blindness of mind (wherein the understanding of the Creature hath been stupefied under grosse thick darkness, and unity of spirit [*between God and his Creature*] kept from,) to the astonishment of many beholders of that Glory, in the appearance of Christ [*in his Life and Spirit of truth*] that worketh the work [*his own work that doth praise him*] to see what breaketh forth of the work of power and wisdome [*that brakes down the wall,*] and brings up the life and spirit of reconciliation [*in and to the creature*] in the mind and will of his Maker and Creator ; whereby that which hath been done in secret may be manifest openly, and what was spoken in the ear, preached on the house top, and declared abroad in the world, *&c.* (though *if our Gospel be hid, it is hid to them that are lost ; in whom the God of this world hath blinded their eyes, least the light of the glorious Gospel* [which in them that perish is a mysterie unrevealed] *shine in their dark hearts ;*

hearts ; and God who commanded the light to ſhine out of darkneſs, ſhine [in] *there, to give the knowledge of God in the face of Jeſus ;)* and wherein the refreſhments from the preſence of God (that hath been often ready to break forth (*in the brightneſſe of the Majeſty of ſuch Glory, in which is endleſſe praiſes to the higheſt,*) hath been hindred and clouded [*in the ſoul*] by the ſtraitning, limiting ſpirit and power of the world, ſuch groſs thick darkneſs and blindneſs of mind (*wherein they have been groaping for the walls, as the blind at Noon-dayes,*) in their imaginary Faith and Doctrines (of, and concerning, God, and Chriſt, and Heaven, *&c.* in the black night of Apoſtacy and back-ſliding from God and his Spirit of truth [*in the heart*] into and after the errour of the wicked, in the falſity of a miſ-led judgment (in their giving forth their meanings and private interpretations on Scriptures of truth (that were ſpoken in and according to the motions and riſings up of that Spirit & Life, that had in honour and reſpect (*for the Lords ſake*) the thing or things contended for. For as to

The ſtrength and power of God experienced in the Creatures weakneſſe.

Introduct. IT alwayes hath been and is manifeſted in the ſuffering life (*of the Fathers will and wiſdome of good pleaſure,*) wherein the weakneſs and emptineſſe and nothingneſs [*of the creature*] doth exalt and magnifie the praiſe and glory of God [*his Maker and Creator,*] and is that in which God doth delight to glory, as what makes for his own honour (in the worthineſs of that one that debaſeth himſelf to the duſt [*for the creatures good*] to the bringing him back into unity of ſpirit [*with that one*] in which is a good and glory that is everlaſting, and a rejoycing [*therein*] that is endleſs (*in God over all bleſſed for evermore ;)* that into the ſenſe hereof the creature may come, and in that may dwell and ſit down (*and count what is before them, and alſo what is behind*) that empties the creature of all, and brings out of all conceitedneſs and exaltation and heighth of ſpirit, to ſee the nothingneſs and emptineſs and worthleſsneſs of the creature in himſelf (*in a ſtate he is fallen in and under, and into the nature of which he is degenerated, and with the ſpirit and life of which he hath adulterated*) that God may be all in all [*unto and in the creature*]

ture] and his honour and glory over all exalted [*for ever and ever*] that is thus worthy; where that glory [*only*] can be and is prized and esteemed [*that is endless;*] and without which [*sence*] he worth and glory & value thereof remains unknown, or unsought-for.

Therefore, Concerning the sufferance of God [*by his spirit*] in the creature, consider (*in the fear of God*) hat nothing is suffered to work against the innocen (*in this day,*) but what makes for the praise and glory of God (*that so suffereth it;*) for the remainer (*of what more than makes for his praise and glory in sufferance*) he did and doth restrain; and then is praised and glorified (*in that work of restraint*) over the Elements, and other unsensible creatures, that are more obedient to the work of his Spirit and Powers requiring, than his creature Mankind, *against whom the Oxe and Ass are called witnesses, and the Sea (that keeps its bounds (when to the proud swelling waves it is said, Ye shall not surpass your limit; for hitherto shall ye go, and no further*) and every creature in like manner, and in their place, testifieth against man (*in the fall and transgression against God;*) as was seen of old, when the waters witnessed against the world they overtook (in the oldness of that state [*of sinning and rebelling against God,*]) and against *Pharoah* and his Host (*as did the fire against Sodom and Gomorrah;*)

And always did the creatures resistance of, and striving against Gods Spirit and Judgment, strengthen it against himself, & Gods Glory appeared in the deliverance of his own Seed (*in his own way and time*) the more glorious and excellent (*for the sake of the patience of his Saints and children (in his Spirit and Spirits work) he suffered the enemy and enemies work to come forth and exalt self in,*) that over all glory and excellency that might be exalted (*that was and is worthy of endless praise and glory,*) which should be satisfaction to all the upright in heart (*whose cause is Gods, and left with him to plead*) that they may be kept from fretting under the same (*the fret of the wicked*) in envying their prosperity; but in the midst thereof may rejoyce, that for righteousness sake they are found worthy so to do; and if it be not *for that*, the less cause have they to be angry and discontented and offended;) for God is praised and glorified (*by and in his own works (on his creature)* in his and their spirits sufferance (that thereby manifesteth the patience of such his Spirits work, and of his Saints in whom it thus

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works (*in Gods forbearance of executing the fierceneſſe of judgment on the world, and unreaſonable minded in their cruelty* ;) who by ſufferance and endurance, is now come forth to conquer *that*, which by the ſtrength of deſire of that life (*the glory of God was firſt concerned in*) once awakened the fury of ſuch Gods judgment (*in what was the pain and death of the creature*;) which he ſuffered to work and come forth (*in the world*) in enmity againſt his Spirit, to honour and praiſe and exalt his Judgment, and the juſtice and juſtneſs thereof (againſt the offenders, that refuſed to be warned by gentle and light corrections and afflictions (*that are the chaſtiſements of Gods children, and is it which makes chaſt to God, where a virgin ſtate and birth (thereof) is known and witneſſed (in the world) in his Spirits leading and guidance (that learned obedience by the things he ſuffered.*)

Mark, the prayer and deſire of the righteous [*in all ages and generations*] moved and awaken'd God [*in judgment*] againſt the world (*in that ſtate of wickedneſs it lyes*;) and that miniſtration was glorious, to the awakening a witneſs for God [*in his creature*] againſt what Gods Judgments were bent, and over which they were exalted (which made Chriſt ſay to the *Phariſees* [*of old*] *he could pray the Father, and he would ſend more than twelve Legions of Angels to deliver him*; and to his Diſciples (*that would have had fire come down from Heaven, and conſume their enemies*) *they knew not what ſpirits they were of*;) for he came not to deſtroy mens lives, but to ſave it; and God was in him [*mark that,*] before the world began, reconciling it to himſelf.

And all theſe things were written for our admonition and inſtruction (*on whom the ends of the earth are come,*) that have believed the report of ſuch that gave teſtimony concerning the work of that Spirit (*or of God who is a Spirit*): And though by their faith mighty works and things (*of old*) were done, even Lyons mouths ſtopt, and the rage of devouring fire quenched, *&c.* and they all dyed in the faith of the work of God (by and in that Spirit,) yet the work was Gods (*even that of the reſtraining power and wiſdome of the worker,*) and he only was worthy of, and had the praiſe thereof, that fleſh might not glory; therefore had not they received the promiſe of God (*in the glory of what he determined to rejoyce in*) he having provided ſome better thing for us, that they without us ſhould not be made perfect (mark, without us ſhould not; and a more better thing and glorious day (*that they deſired to ſee,*

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and saw not, no not one of those dayes we see) hath appeared, and is manifest (*in the world,*) and yet the world are under-valuing the glorious appearance of God (*in our day and age,*) because of their own blindness and hardness of heart, and would make it lesse or the least of and in any Age and Generation of the world; and think the work of God perfected in their faith and belief of something already done (*without them*) many years past, as the work of a body without a spirit (as is their faith (*therein*) without the work of that Spirit) dead.

This therefore is my advice unto the world and all people (*therein*), to return to the Lord (in that suffering spirit (*which of old carryed many through great tryals and cruel sufferance*;) and conquered the power and pain of death, and other grievous afflictions they were called to, and passed through (*who were faithful to the requirings thereof*;) and they had the joy thereof, as well in sufferance and endurance (of what thereby they were called to (*for the tryal of their faith*) is in experience of deliverance (by the work of the same (*Spirit*) through their faith;) wherein was and is deliverance witnessed (*under sufferance and endurance of whatever makes for the exalting the judgment of God*;) though the thing be suffered and endured (*in obedience to the call and requirings of God* (*by his Spirit*) *the world & self are taking occation at*:) Therefore, haste, haste, to meet the Lord by repentance, that into the suffering life of God all may come to be bended (*that hath been exalted over the same*) and in it may have a sence and feeling of the work of truth (*by the Spirit of God wrought and working in the heart*;) and of its sufferance, by what hath darkened the Judgment (*of Creatures*) and mis-lead their minds (*in the spirit of the World, and errour of mis-lead Judgments.*)

R. B.